

The Law of 1938 provides that any community of fifty persons or more should have an elected mukhtar and council. In villages of 50-500 persons, the council has two members; 500-1000, four members; 1500-2500, six members (Kishor, 1952, p. 28). Since World War II, Minqif's council was increased from two to four members. The present incumbents are from lineages A,VI; A,VIII; A,X; and C,XV.

The mukhtar presides at meetings of the council with which he is supposed to deliberate on all organizational and administrative matters. Council members counter-sign deeds of sale, identity cards, and bills of agreement. The mukhtar is responsible for the finances and general health of the village. He is responsible to the central government, or district government, for maintenance of the peace and for the collection of taxes. He is empowered to serve summonses. Mukhtar and council serve without salary (Kishor, 1952, pp. 29-31). During the period of study, the mukhtar in his official capacity was in daily evidence since he accompanied the surveyor who was making a cultural survey of all land-holdings in the village. The surveyor measured and recorded boundaries, and the mukhtar confirmed them after consultation with the parties concerned.

Otherwise, it was quite evident that the village government machinery has little cause to be active most of the time. There is no village constable, and the government gendarmes do not regularly patrol it. If some criminal act was committed in the village, the mukhtar would be expected by the government to call in the police. However, as one man said, "We are very peaceful here, not like some villages. The judges say that if all villages were like Minqif, they would have no work."

THE USE OF TITLES

The priest is addressed and referred to as *Abnani* (priest) by everyone including his family, though his children occasionally address him as *haka* (daddy). *Abnani* (our father), usually *abna*, is also very frequently used in addressing the priest. The feminine form of *Abnani*, *Abnaniyah*, is similarly used in reference and address to the priest's wife. The priest and his wife refer to and address each other in public by their titles.

The mukhtar is always referred to and addressed as *mukhtar*, at least by persons outside his immediate family, and his wife is sometimes called *mukhtarah*.

The retired physician was called *al-dakhtar* or *Dakhtar* (doctor). His wife, his wife was often called *dakhtarah*. "Dakhtar" is of contemporary French European and as a general thing it is preferred to *hakim* (traditional equivalent of "physician") which is never used in address, except, and a very rare exception is oblique reference to doctors. For example, once when the priest was called out on duty in the evening he remarked humorously, "Al-Abnani said *hakim*." ("The priest is like a doctor.")

iii. The "Sûreté"

POSTSCRIPT

(Sûreté) the ⁵separation ⁵responsibility for internal security. It had always been in French hands, although in principle the local police and gendarmerie were ⁵under the control of the Syrian and Lebanese Governments. ⁵

iv. The control of the Beirut.

v. The censorship of the press, which was in French hands, although there was also a British military censor. (Shortly after the accession of the new Syrian and Lebanese Governments to power, they set up their own political censorships, which did not, however, replace that of the French, but were additional to it.) ⁵

Thirdly, in addition to these legislative and administrative limitations, there were various restrictions even on those powers which the Governments possessed:

i. Their freedom of action was restricted by the great influence of the administrative and technical "counsellors", who, although officials of the Governments and in theory subordinate to the Ministers whom they advised, were in practice almost all-powerful in the departments to which they were attached.

ii. Another restriction arose from the existence of the officers of the "Service Spéciale" who were scattered throughout the country. In theory they were the Delegate-General's intelligence officers, but in practice they had always exercised a virtually unlimited authority in their regions: an authority which they had enhanced where necessary by means of the "Garde Mobile", a semi-military police force which they had at their disposal. Among other things, the control of the frontiers was in their hands.

The nationalists had always demanded the recognition of the two Parliaments as the sole sources of legislation; the transfer of the Customs interests and other similar services to the Syrian and Lebanese Governments; the abolition of the "Service Spéciale" officers and a curtailment in the powers of the "counsellors". It was clear that these demands would be pressed with vigour by the new Nationalist Governments, partly because of the principles involved but also because of concrete advantages to be gained from them. For example, control of the customs would give them power to regulate fiscal policy and thus indirectly to assist industry and trade, and would place in their hands an important source of